The Bombay Guardian.

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WEEKLY REVIEW.

—THE April number of *Indian Evangelical Review*, contains the following articles: I. Street Preaching; II. The First Four Years of Dr. Duff's Indian Career; III. An Old Testament Study, by Rev. W. McMordie; IV. Church Finance and Church Independence, by Dr. J. L. Philips, N. York; V. Principles of Spiritual Sowing; VI. The Vernacular Sunday School, by Rev. B. H Badley; Hindoostani Languague and Literature, by M. Garcin de Tassy; VIII. Notes and Intelligence; IX. Book notices.

—COL. INGERSOLL, an infidel lecturer in America, who has been doing his utmost to cover the whole subject of religion with ridicule by lectures that are chiefly characterized by the hilarity that prevails, said as follows on a recent occasion:

"I am aboard of a great ship. I do not know what port she left, or whither she is bound. She may go down with all on board, or she may reach some sunny port. I do not know. It is no more strange that men should live again than that they have lived."

Here is a marvellous confession of ignorance. The lecturer does not know whence we come from or whither we are going, and of course does not know what course to steer. Imagine a ship in mid ocean, with crew, officers and passengers, and not a soul on board that knows in what direction the ship ought to sail! What should we think of the ship-owner who had sent the vessel to sea without apprising any body on board as to the port they were to try to make? Every body would say that the proper place for such a person would be a lunatic asylum. The Colonel's comparison needs to be a little modified, before it can be regarded as quite accurate. He says that he does not know whence he cometh or whither he goeth. But there are those on board who assert that they are in no such uncertainty. They declare that the owner of the vessel has not sent her forth without minute instructions as to the voyage she is to pursue. They know very well whence they came, where they are, and what is the port that they are to try to make. According to them the difficulty with the 'know nothings' is that they are very averse to follow out the instructions of the master and are determined not to seek the port that is recommended. But the Colonel cannot endure the idea that any body should know any thing when he knows nothing. This is an unpardonable piece of presumption. It is the supreme duty of every body to know nothing, because he knows nothing. Like the animal that lost its tail in a trap, and then tried to persuade all the rest of its tribe that tails were a very undesirable appendage and ought to be got rid of as soon as possible. "The great ship *may* reach some sunny port," says the lecturer. She *may* and she *will*, if the people on board believe it possible, and avail themselves of the instructions, and shape their course for the sunny port. But this is the very thing that the Colonel does not wish them to do, and bitterly reviles them for doing.

—IT is now stated that the famine in China will involve the loss of five millions of lives. It is difficult to take in the full significance of this appalling statement. We are told that the Chinese Government have left nothing undone that could be done to alleviate the distress, but we cannot receive this without some questioning. We are of opinion that a great deal of this tremendous sacrifice of life, might have been avoided if there had been railways connecting the principal districts of that great empire. But owing to a miserable superstition, full details of which appeared in our columns some time ago, the Chinese Government will not allow of the introduction of railways. A year or two ago a short piece of railway was laid down at Shanghai just to show the Chinese the immense advantages afforded by these communications, and when the Chinese offered to buy it at prime cost, the English were quite elated. But the Chinese had no sooner completed the purchase than they proceeded to take up the rails and in a few days there was no trace of the railway left. They believe that any thing of this kind, railways or telegraphs, generates a malign influence which reaches the graves where their ancestors are buried, and thus affects the happiness of their defunct grandparents. We hope that pains will be taken to show the Chinese that this wretched superstition is responsible for the frightful loss of life occasioned by this famine.

—THE *Christian Telephone* is the name of a monthly magazine just started at Umritsur by members of the Young Men's Christian Association. It contains the report of the local Y. M. C. A. for its first half year. The number of members is 52, many of whom have found peace through the atoning blood of the Saviour, and been led to make an open confession of his name. Many are soldiers and some of these having been transferred to new stations, have established branches of the association. The object of the magazine is to link these together. Cost of the magazine with postage, Rs. 2.

—THE Rev. D. Whitton, of the Free Church Mission Nagpore, being suddenly ordered home on account of his health, a Social Meeting was held at the mission Church there on Wednesday evening the 24th ult., to bid him farewell. The girls of Mrs. Cooper's mission Orphanage, aided by a few ladies and gentlemen of the station, formed a choir, by which several hymns were sung or led during the evening, and after tea short addresses, of an appropriate character, were delivered by the Rev. Mr. Cooper, Capt. Macdougall, Messrs. Fraser and Cowsell, and the Rev. Mr. Whitton himself. The meeting was largely attended and was in every way a very successful one. Mr. Whitton has during his stay in Nagpore (for a period rather over eight years) endeared himself to all classes. His labours have not been confined to the Natives; but he has laboured along with his colleague among the English speaking population; and he only recently delivered a course of lectures on Christian evidences and kindred subjects which were much appreciated. One very interesting feature of the Social Meeting was a confession made by Mr. Cowsell that he had been brought to Christ through the preaching of Mr. Whitton, and that he knew many more who could bear the same testimony. Many a hearty "Amen" was uttered when Mr. Whitton expressed a hope that the Lord would be pleased ere long to send him back to Nagpore with renewed vigour.

F.

—The *Madras Ch. Miss. Record*, quoting the Times of India correspondent regarding the massacre of C. M. S. missionaries at lake Victoria Nyanza, deprecates the conclusion drawn that the mission may now be considered as over. It states that a reinforcement consisting of Mr. Mackay, Mr. Tytherleigh and Mr. Copplestone left the coast last November to join the mission; Mr. Mackay had started for the interior in 1876 but had been turned back by fever. An additional party of three missionaries, one a medical man, reached Zanzibar, some months ago, and are now probably on their way to the interior. Favorable accounts have been received from the Universities' mission at the northern shore of Lake Nyassa. It is stated that the Baptist Missonary Society intend to send a missionary party up the River Congo, and that the Wesleyan mission has determined on sending a mission to Timbuctoo. We also see by the *Missionary Herald*, that Major Malan has visited America for the very purpose of representing to the Am. Board for For. Missions, the great desirability of their establishing a mission in Central Africa. We hope that his appeal will not have been in vain.

—WE are favoured with a copy of the Report of the Am. Madura Mission, for 1877. We can only at present notice the statistical tables. The missionaries are 10; stations, 11; churches, 32; native pastors, 18; catechists, 101; villages in which are Christians, 299; church-members in good standing, 1,978; added by profession last year, 112; days spent by missionaries in itinerancy, 50; by helpers, 1,643; scholars 2,663.

—MR. Shripud Babaji Thakoor of the Bombay Civil Service, having been excluded from Caste in consequence of his visit to Europe, has succeeded in propitiating his former Caste-fellows by taking *Prayaschitt* and has received from the Shankaracharya a letter of restoration. All this only tends to strengthen the caste principle that it is a crime of great magnitude to visit some of the other countries that God has made and that his sun shines upon. Caste will never cease to be a terror to well-doers until those who suffer its ostracism treat its thunders with the contempt they deserve. It may involve some temporary inconvenience, but this would not be too great a price to pay for so important an emancipation.

—WE regret to mention that the Rev. Mr. Stothert is obliged, with his family, to leave for the Neilgherries, on account of an attack of malarious fever. We hope that the change may result in a speedy restoration.

—SPECIAL services have been held in a tent in Falkland Road, this last week and have been attended with no little blessing.

—BOMBAY has been in a very unusual state of bustle and excitement, on account of the embarcation of troops for Europe. To Judge simply from the appearance of our streets and benders, one would suppose that war was an inevitable certainty. Yet it is by no means certain that there will be war. The present demonstration may assist the Powers to come to an understanding.

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SATURDAY, MAY 4, 1878.

CAMP-MEETINGS, ANCIENT AND MODERN.

THE law of habit is a most useful law. It enables us to do things with ever increasing ease. The things to which we are unaccustomed require effort and thought; but when we have got into the way of doing them, the mind is in a measure released from the necessity of directing, and is free to occupy itself otherwise, while we almost mechanically do the habitual things. For in-

stance, walking is a very serious business when first undertaken; it demands the utmost concentration the mind is capable of; but when it has become a habit, we can walk by the hour without a single thought bestowed upon our steps, the mind being free to carry on any process of thought for which it is inclined. But there are disadvantages arising out of this very facility. There are some things that it is not at all desirable to do mechanically, and in which it is of the highest importance that the mind should be fully bestowed upon that in which we are engaged. A groove is a good thing; but a religious groove is not a good thing, when it has the effect of making us mechanical in works and ways pertaining to religion. It was for this perhaps among other reasons that God commanded the Israelites three times every year to assemble at Jerusalem, in the great feasts. The obligation was upon all males, and it must often have involved a considerable amount of sacrifice and discomfort. The first and third of these feasts lasted a week, and more than a week would be spent on the way, in going and returning. Recurring only at considerable intervals, these annual gatherings would not soon lose their freshness. Those who attended them would find themselves associated with their brethren from other parts of the country, in great numbers. The inspiration of these numbers would kindle their expectation of blessing and bring them into the right frame to receive the blessing. And the regular worship in the local synagogues, would be helped by the occasional interruptions; the Israelites would return to them with new impulses and quickened sensibilities. They were thus saved from the disadvantages of the religious groove.

When John the Baptist entered upon his mission, instead of establishing himself at Jerusalem or some other large town, he went into the desert, beyond Jordan. It was a very strange procedure. He has a message for all the Jews and he goes where there are no Jews. He is led by God and believes that the Jews will come to him from all parts. So it came to pass. All Judea went out to hear him, not only people from all parts of the land but people of every grade of society, Pharisees as well as Publicans. One would have thought it much simpler for him to go to the Jews than for them to go to him in his out of the way home; but the All-wise God saw it better that the Jews should go to him. The wilderness became a camping ground and it would seem that there were often as many as several thousands encamped in the neighbourhood of the place where the prophet was preaching and baptizing. And the novelty of the circumstances disposed the hearers to listen more appreciatively to what the preacher had to say.

One reason why the meetings held by Messrs. Moody and Sankey in Great Britain, were so successful, would seem to be that they were an interruption of the ordinary groove of religious procedure. Christians of different churches came together; for the most part they came together in buildings that had been specially erected for the services, and which differed widely from the churches in which they were accustomed to worship; they sang hymns of a somewhat different character from those they were accustomed to sing; and they heard addresses more homely, practical, illustrative and earnest than they were generally used to hear. The addresses may have been in some respects poorer than those they had usually listened to; at all events they were different and the very truths to which they had listened in their own churches without having their sensibilities in the least awakened, came home to them now with their own appropriate power.

The same principle appears to have been exemplified in the Camp-meetings of America. They were introduced at the beginning of this century. They afforded an opportunity to Christians of a large region to come together and wait unitedly upon the Lord; the novelty of the circumstances led many who were not religious to attend them, and it often happened that great numbers of those who had resisted all ordinary means of grace were brought to the feet of Christ. It is very evident that God has not that horror of the irregular that many good people have. While there is a beautiful order in nature, there is abundant diversity. Seasons differing in all their phenomena succeed one another. Our nights exhibit strange transmutations as the moon performs her revolution round our globe. Occasionally the sun is blotted out of the heavens by the interposition of the moon; and at longer intervals portentous comets flame across our skies. An observer of nature is kept pretty wide awake all the time. What God demands first and foremost and always is appreciation of truth and any thing that militates against this, however beautiful it may be in itself, must be set aside, for a time at least.

We take the following account of the introduction of Camp-meetings in America, from Dr. A. Stevens' History of the Meth. Episc. Church.

"In the latter part of 1799, John and William Magee, who were brothers, the first a Methodist local preacher, the second a Presbyterian minister, started from their settlement in Tennessee, to make a preaching tour in Kentucky. Their first labors were with a Presbyterian Church on Red River, where remarkable effects attended their labors and excited such general interest that, at their next meeting on Muddy River, many distant families came with wagons and camped in the woods. This was in fact the beginning of Camp-meetings in the United States. The co-operation of the brothers though of different creeds, presented a grateful example of Christian fellowship, and the settlers of whatever faith, gladly copied it, so that the earliest Camp-meetings were Catholic Union meetings, composed of Methodist, Presbyterians and nearly every sect in the country. They soon became general throughout all the western territories, and at last throughout the nation and Upper Canada. Ten, twenty or more thousands attended them, devoting usually a week exclusively to religious exercises, living in tents or booths, which were arranged in circles around a rude pulpit or platform and were illuminated at night by torches of pine knots, and governed by prescribed rules and a temporary police. The poetic grandeur of the primitive forest, lit up at night by the stars above and the torches below, resounding with hymns that seemed like the voice of many waters; the powerful eloquence of the itinerants, who could hardly fail, in such circumstances, to reach their maximum ability; the opportunities of social greeting afforded by such assemblings to the dispersed settlers; and above all the religious enthusiasm which such unwonted and protracted exercises could not fail to produce, rendered the Camp-meeting immediately a favorite occasion, and drew the people as in armies, from all distances within two or three hundred miles. They soon bore the name of general camp-meetings from their Catholic character as combining all sects. As they were Presbyterian as well as Methodist in their origin, Presbyterian clergymen were generally active in them. A great one was held at Cambridge, seven miles from Paris, Kentucky, soon after their introduction, which produced a general sensation; thousands of persons were present from all parts of the state, and even from Ohio; it continued a week. Hundreds fell to the earth as dead men under the preaching. At another, held at Cobbin Creek, Kentucky, twenty thousand were present; thousands fell as slain in battle, and the religious interest of the whole State seemed to be quickened by its results. Astonishing effects attended another on Desher's Creek near Cumberland Rriver; the people fell under the power of the word like corn before a storm of wind. A young man of shattered mind and body, who for a long time had wasted to a shadow by religious melancholy and despair, was present; amid the falling hosts he also sunk down to the ground but rose renewed in spirit and health, became one of the most effective itinerants among the Holston Heights and the settlements of Kentucky and Tennessee. The name of Grenade is still remembered among the elder Methodist families of the west. His revival hymns were once familiar through most of their circuits."

THE KEYS OF THE KINGDOM.

"I WILL give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Math xvi. 19 "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. xviii. 18. "He breathed on them and saith unto them, receive ye the Holy Ghost; whosesoever sins ye remit they are remitted unto them, and whosesoever sins ye retain, they are retained." John xx. 22, 23.

All these are the words of the Lord Jesus Christ, and were all addressed to the Apostles, except the first passage quoted, which was addressed to the Apostle Peter. The object of the whole was to designate the Apostles as authorized and empowered to determine the constitution of the Church of Christ which was to be inaugurated after the ascension of the Saviour. In the transition from Judaism to Christianity, immense changes were involved and these changes could not, in the nature of things, be introduced or even stated before the death of Christ. The Jews would have been utterly unable to give a hearing to Christ, if he had gone about teaching that sacrifices were about to become a thing of the past, that presently there would be no further need of priests or altars or of the temple; if he had said that the inner veil was to be done away and access to the Holy of Holies granted to all believers; that circumcision was to be done away and the distinction of clean and unclean cease to obtain; that Jews and Gentiles were to be placed on the same footing religiously; that the Lord's day should take the place of the Jewish Sabbath. Before these things it was necessary that the Lamb of God who taketh away the sin of the world, should actually suffer on the cross, and after three days rise again and ascend to the right hand of God. Not one of the apostles, after all the instruction of the Master for three years and a half, understood the necessity of the death of Christ, until after his resurrection. Then only they began dimly to perceive the distinguishing features of the Messianic kingdom. By the baptism of the Holy Spirit on the day of Pentecost, they were disenthralled from their lifelong prejudices. They immediately began to preach salvation through faith in Christ, but did not begin at once to declare that there was no further need of sacrifices and that there was no further need of the Levitical priesthood. The object was to bring men to Christ and they knew that the Holy Spirit would wonderfully prepare the minds of those who believed on Christ, to receive light regarding the true purpose and drift of the Jewish dispensation. Soon, questions arose in the church as to the binding character of this and that Jewish tenet or practice. It was now of the utmost importance that there should be some irrefragable testimony as to the authority of the apostles to determine what was binding and what was not. This authority was furnished by the words of our Lord which we have placed at the head of this article. It was not intended that there should be any sudden and violent abrogation of the Mosaic dispensation, but that as the Gospel made its way and manifested more and more its fulness of blessing and privilege men should be gradually enabled to see that the Mosaic economy had fulfilled its specific mission. It is a very wonderful and altogether unparallelled fact that Christ, having to introduce a system to take the place of Judaism, should have contented himself during his personal ministry with simply preparing a standing place for his apostles, and commissioned them to plant the Church of the Spirit, and take away, stone by stone, the middle wall of partition. Men arose who declared their firm belief in Jesus the Christ, but who loudly affirmed that the Mosaic rules were to some extent binding on all Gentile converts, and who diligently warned converted Jews against any relaxation of the Mosaic observances. In illustration of these facts, read the epistle to the Galatians, (Gentile converts,) and the epistle to the Hebrews. References to these Judaizing teachers are frequent in the epistles of Paul. This was the tug of war; and it was perhaps in reference to this coming struggle that our Lord told his disciples that they should do greater works than he himself had done. We see then of what supreme importance it was that the apostles should be invested with entire authority in this matter of deciding what obligations rested upon the follower of Christ and what obligations did not rest upon him. To decide this was to decide what was sin and what was not sin; who might have and who

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might not have the favour of God. It was theirs to loose men from obligations that had been sacred to them and to all their ancestors. Peter, in point of time, took the lead in this matter. He took the lead on the day of Pentecost, in proclaiming salvation to every one who believed on Christ. He took the lead in preaching the Gospel to the Gentiles, in the person of Cornelius and his companions. He opened the kingdom of heaven to Jews and Gentiles. But there his pre-eminence ended, and thenceforward he never dreams of claiming any authority that was not equally enjoyed by his fellow-apostles. Accordingly, the Christian Church is said to be built upon the foundation of the prophets and apostles, Jesus Christ being the chief corner stone.

We see from this how great a mistake is made by those who imagine they are paying special honour to Christ, by placing the authority of the Epistles below that of the Gospels. In fact it was not till after the Spirit had been poured out that the Gospels were written. The apostles had to do with the writing of the Gospels, and it is not impossible that some of the epistles were written before the Gospels, at least before three of them. Christ referred beforehand to the pouring out of the Spirit, as the period when he would be glorified. But the work of Christ is one, whether wrought directly by himself, or through the apostles. Their works are his works. As he himself says: Whatsoever ye shall ask in my name I will do it. It is through the branches that the vine brings forth fruit.

INTERNATIONAL BIBLE STUDY.

May 12th, 1878. 2 *Chronicles* xx. 14-22.

A COMBINED force of Moabites, Ammonites and others, was about to invade Judea. It would appear that Jehoshaphat was without any standing army and was not at all prepared to meet this great host. His enimies were aware of this and conceived that they had now an opportunity of crushing the kingdom of Judea. That a nation should presume to restrict its worship to One divine Ruler of heaven and earth and to insult all other nations by casting out idolatry as though there were something abominable about it, was a very great offence. The politician would say that Jehoshaphat had made a very great mistake by not keeping the state in a position of defence; he had thus excited the cupidity and stimulated the ambition of his neighbours. But Jehoshaphat had an ally which the unbelieving politician knows nothing about. The very sense of his defencelessness led him to feel more deeply the need of divine power. Throughout the history of the Jews, we see the exemplification of the truth that when the people of God, conscious of their own weakness, trust in God for help, then are they really stronger than any standing army would make them. There cometh a time whem men shall learn war no more; when the nations shall trust in God and find their defence in God. Men of the world may feel contempt for Jehoshaphat because he, with his people, sought the Lord instead of going to work with energy to gather and drill troops and make the best resistance they could. But men of the world would not have blamed the king of Judah if he had had recourse to the king of Egypt, and obtained an auxiliary force sufficient to turn back the tide of battle. Now Jehoshaphat had a friend who was a good deal mightier than the king of Egypt and a good deal more favourably disposed to him. How strangely misguided the mind that can mock at the thought of seeking the aid of this higher and better Friend. Wo unto the land where this is the policy that obtains.

The Spirit of the Lord came upon Jahaziel, and through him assured the people that there was no occasion for their alarm; the battle is not yours but God's. God did not rebuke the king because he had not made the necessary preparation for defence. They would not need to fight at all; the Lord would give them victory without their striking a blow; what they had to do was to exercise faith in the divine power, willingness and purpose, and go forward to meet the enemy without fear. This was not a case of faith without works. For nothing in the world would be so difficult to men as to go forward to meet an advancing enemy, in the consciousness of inability to resist, and relying solely on a display of divine power to be made at the critical moment. Truly admirable was the faith exhibited by the king of Judah and his people. The promise of the Lord was as good to them as victory. On the next day at an early hour, they go forth to meet the enemy, and at their head went a large body of singers whose business it was to praise the Lord for the victory, although it had been already obtained. This is the victory that overcometh the world, even our faith. Just as these songs of praise began to be heard, a strife arose among the different nationalities of the opposing force. In some way, the Idumeans or people from the neigebourhood of Mount Seir, gave offence to the others or awakened their jealousy, and in a few moments they were all engaged in bloody combat one with another. Such elements of discord are ever present in a camp so constituted, and it is only by a kind providence that they are ordinarily hindered from breaking out. The Lord is with his people now just as truly as in the olden times, and He demands faith of us as he did of our fathers; and our faith should manifest itself as theirs did in boldy going forth to meet our enemies, with an assured expectation, springing out of our faith, that the Lord will give us the victory. We do not hide ourselves from the difficulty, but go forth to meet it, trusting that he who hath promised will bring us off more than conquerors through him that loved us. And we give praise to the Lord in anticipation of victory; as the Israelites, after encompassing Jericho seven days, set up a great shout in token of their confidence. The Lord had really given the place into their hands.

STREET PREACHING.

THE first article in the new number of the Indian Evangelical Review, is on the subject of Street-Preaching. It consists in the main of the replies given by twenty one missionaries in different parts of India, to a series of questions on the subject, issued by the editor. The letters are strung together on a thread of editorial comment. The whole makes a paper that missionaries are likely to read with no little interest. As might be expected there is a good deal of diversity in the views expressed on some points. We make a few remarks suggested by this *symposium*.

Is not Matt. vii. 6, a little too freely referred to in connection with disorderly audiences? As we understand that passage, we are to study adaptation, in our endeavours to benefit men. It might seem an act of great generosity to bestow something very precious (as pearls) upon a very needy creature, (as swine.) But the pearls are not what the swine need; they could not be of the slightest benefit to them. Give the swine such food as is suitable to them. According to our Lord's custom, the contrast is made as strong as possible, to bring out the principle that we are to study the wants of men and find out what they have a receptivity for. As an application of the principle, we would remark that men who are not convinced of sin in any such sense as to be troubled by it, need in the first place to be made acquainted with the law of God before they can appreciate the Gospel offer of pardon; and much of the sermon on the mount is just such an exposition of the law as careless sinners need.

To carry on open air preaching in the face of hooting and other tokens of derision, is thought by some to be not commendable because it tends to forfeit for the missionary the respect to which he is entitled. Now it is only in worldly respects that the missionary as a rule can look for the respect of the people of this country. They look upon him as a professional kidnapper. The man who tries to persuade others to forsake their ancestral religion, is just about the last man for Hindoos to respect. They may perhaps respect him because of his position in society, because he associates with gentlemen and ladies, because of his pecuniary outlay, because of his culture, &c. &c. But as a missionary it will be impossible for them to admire him so long as they retain their peculiar views regarding religion. The common expression by which they designate one who turns to another religion, means a defiled person, and the missionary is one whose business it is to defile people. When our Lord tells us that we are to take up our cross and follow him if we would be his disciples, he intimates that we are to be like men who are being carried through the streets on their way to an ignominious execution. Death on the cross was for slaves, and was at least as vile as the gibbet among us. To follow Christ is therefore to bid good by to the honour that cometh from the world. We are however far from recommending that the missionary should continue to preach to a noisy clamorous crowd, if he can obtain a more quiet audience elsewhere, though it is better to give even the noisy ones a fair trial, with much prayer and study, before quitting them.

With regard to discussions we do not think that they are to be encouraged in connection with open air preaching. Discussions may be held by appointment or mutual agreement, but even these will descend into a street brawl, if any and every one is allowed to interrupt. When preaching is going on, a man in the crowd who has some difficulty in his mind will be more likely to get this removed by listening quietly to the end, than by interrupting. When one of the audience begins to speak, half a dozen others are seized with a desire to show what they can say on the subject. The experienced missionary knows the difficulties and objections in the minds of his audience, and knows how to present the subject in such a way that these objections shall be met. In nineteen cases out of twenty the only object of the disputant is to hinder the words of the missionary from taking effect. We claim that the missionary of the cross has a Message from God to men and that he has a right to proclaim this without interruption to those who are willing to hear him.

MIRACLES.

SCIENCE cannot find the supernatural in nature, and therefore affirms that there is no supernatural, and no place for it. But is it not the height of absurdity to imagine that if there is a place for the supernatural, it must be indicated in nature? Men of science are the first to testify that nature as a matter of fact does not meet all the demands of mankind, but leaves them oppressed with insolvable mysteries. And yet they speak as though the voice of univeral nature denounced as an idle chimera, the notion of the supernatural. We refer to this matter now simply for the purpose of enquiring if there may not be something in the attitudes of the Christian world relatively to the subject of miracles that has had a tendency to strengthen the skeptical spirit of the times. We think there is.

It is a common thing with Christians writers of the present day to speak in a semewhat apologetic tone of the miracles of the Bible. They speak of them as necessitated by the ignorance and hardness of heart then prevailing; as a singular proof of God's condescension, reluctantly wrought and brought to a close as soon as possible. They speak of them as quite unneeded in such an enlightened age as this, and as though it would be almost a misfortune to have them. At a distance of 1800 years they can tolerate them or perhaps be thankful for them; but any attempt to bring them nearer seems to them a great violation of propriety. Now the men of the world can very easily see that this way of looking at them is very different from the way in which they are spoken of in Scripture. Miracles are not spoken of either in the old or New Testament as having been reluctantly granted, but on the contrary no exhibition of faith is more highly commended than that which elicits the display of miraculous power. God is spoken of as the God who doeth wonders. The miracles that preceded and accompanied the exodus are al-

ways spoken of as a glorious display of the divine power. And all the way along through the history of the Jews, we find that those men of God who had most of the favour of God, were the men who enjoyed the most surprising attestations of a miraculous character. On every page of the word of God it seems to be plainly written that the development of faith is not too dearly purchased by the display of miraculous power. In the New Testament we find that one of the chief differences between the ministry of John the Baptist and that of our Lord, is that John did no miracles, and that Christ was constantly engaged in performing miracles. If there is nothing particularly honourable in being accompanied by miracles, how are we to account for the fact that he who was so incomparably superior to all prophets are patriarchs, should have been more accompanied, by supernatural works than any other? On the occasion of Christ's first miracle, we are told by John the Evangelist that Christ manifested forth his glory. Over and over again we have this expression used in speaking of Christ's miracles that they were the exhibition of the glory of God. Men try to persuade themselves that Jesus of Nazareth was seen to be of God simply on the ground of his faultless character and elevated principles. But Jesus had this same character and these same principles during the thirty years that preceded his ministry; and what was the effect? How were the people of Nazareth disposed towards this young carpenter who knew no sin and who went about in such a loving, holy, humble spirit? The very first time that he appeared before them as one competent to expound Scripture, they siezed him and would have dashed him to pieces, if he had not taken himself out of their hands. When John the baptist sent from his prison to ask if Jesus was indeed the appointed deliverer, Jesus wrought many mighty works and sent the messengers to report what they had witnessed. Christ said, if I do not the works of him that sent me believe me not. The works that I do in my Father's name they bear witness of me. The raising of Lazarus from the dead is said to have been for the glory of God, that the Son of God might be glorified thereby. If thou wilt believe, thou shalt see the glory of God. There is never any thing that indicates a reluctance on the part of our Lord to work miracles. He refused to give mere unmeaning signs, at the bidding of unbelief, for this would have been an acknowledgment that his miracles were not really adequate to attest him as sent of God. But in every town, village and hamlet, and among all classes, and at all times, he was ready to exercise his beneficent power, provided there was a mustard seed of faith. He was displeased with the places where the unbelief of the people hindered the display of his miraculous power; and was greatly pleased when some special exercise of faith enabled him to give some unusual display of his power to heal.

But it is said that all this was of the nature of scaffolding, to subserve a particular work, and then pass away. These divine credentials were needed to introduce God's religion to the world, but once introduced it stands in no need of them. But this is not the way in which Scripture speaks of them. When the Mosaic dispensation had been introduced, miracles did not cease, but were given renewedly from generation to generation. And it would have been a very simple thing for the Saviour, in giving to his disciples the assurance that the power to work miracles would accompany them, to make it plain that the promise would become null after the completion of their work. But very different is his way of expressing the matter. Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father and whatsoever ye shall ask, that will I do, that the Father may be glorified in the Son. Again: these signs shall follow them that believe; in my name shall they cast out devils &c. &c. If it had been the intent of the Saviour that his people, as they advanced with the Gospel from one nation to another, and from one age to another, should be accompanied, according to their faith, by miraculous attestations, we do not think that he would have expressed himself otherwise than he has done. If any one had told the apostles that an age would come when Christians would cease altogether to expect such attestations, the greater part of the world being still unconverted, they would have marvelled how Christians should have allowed the God of this world to rob them of the faith without which these are impossible. For our part we do not believe that the great Head of the Church has withdrawn the miracle-working power from the church, because he saw that there was no further occasion for it. The signs promised did indeed cease to follow believers save in some exceptional way, because the Church had become corrupted, and the Lord could not bear testimony to her without bearing testimony to a great deal that was not from him. While the modern Church of Christ continues to hold the belief that the days of miracles are forever passed away, we do not think there will be any restoration of these credentials to the Church. We would not be understood as maintaining that there is no supernatural display of divine power in these days. We have it so far as the faith of the Church will allow. The very presence of the Spirit in the hearts of Christians, is supernatural, only it is not of that sort that answers the purpose of credentials to the world at large. The fruits of the Spirit are accredited by wordly men to the individuals in whom they appear, and even the excellencies of Christ are claimed as evidence that man is potentially good and great and noble. But sometimes the Spirit of God is poured out in such exceptional ways that men are made to see that there is something here above nature. At Northhampton, Mass. in 1735, the Spirit of God was poured out with such profusion that a solemnity like that of the day of judgment came upon the entire community. And during the last 200 years such effects have been witnessed in many lands and communities. The faith of Christians permits them to rise to the expectation and acceptance of such phenomena. But most Christians would think it an indication of a presumptuous or disordered mind for any one to seek for such displays of the divine power as are mentioned on every page of the Acts and to which are ascribed the greatest results.

What we say is this, that Christians of the present day take a different view of the value and importance of miracles from that which appears from beginning to end in the Scriptures. They are far from having such an appreciation of them as Paul expressed when speaking of his having preached Christ from Jerusalem round about to Illyricum, he makes special reference to the mighty signs and wonders wrought by the Spirit of God. For our own part, we believe that God knows what man needs in the way of proof better than we do and that no one is so competent as the Head of the Church to determine the means best fitted to show the world that he is at the right hand of the Majesty of God. We do not think the kingdoms of this world will become the kingdom of our Lord and Saviour Jesus Christ, until Christians learn to look for such displays of his divine power as will carry conviction to the minds of the ungodly multitude. And it appears likely that before there shall be witnessed such attestations, there must be a return on the part of a large body of Christians to the unity and love of the Pentecostal times. And we attribute a good deal of the strength of modern skepticism to the tendency on the part of Christians to take a depreciatory view of the place and purport of miracles in the scheme of redemption.

NOTICE.

THE morning service in the Free Church, Esplanade, will be held during the hot weather at 7-30 A.M.

MY will, not thine, be done, turned Paradise into a desert. THY will, not mine, be done, turned the desert into a paradise, and [illegible] made Gethsemane the gate of heaven.

Epitome of News.

SATURDAY, APRIL 27.

—Mr. A. M. Bose, a young Hindoo, who went to America to study homœopathy, has just taken his M. D., degree at the New York Homœopathic College.

—*Christian*: "Rev. W. G. Lawes, of the London Missionary Society, writing from Sydney to the *Times*, with a view to modifying reports recently propagated as to the discovery of gold in New Guinea, adds:—'Our mission to New Guinea has so far been a success. Two of the dialects spoken on the coast have been reduced to a written form, and printed in Sydney. We have obtained a footing on a coast previously shunned by all vessels, and have won the confidence and goodwill of a people hitherto supposed to be the most bloodthirsty and treacherous of savages. We have now twenty South Sea Island teachers and one European missionary living on the mainland, occupying stations from Redscar Head to East Cape."

MONDAY, APRIL 29

—The following is the text of a Farewell Order issued by the Viceroy to the troops embarking at Bombay:—"Soldiers,—You have been selected for the first expedition that has ever left to strengthen the British forces in the Mediterranean. Whether your duties be those of peace or war, I am confident that in the faithful and devoted performance of them you will safely uphold the honour of the Empire which is now confided to your hands. Be assured that your conduct will be watched with interest and your progress with pride by the Queen-Empress, and that from the shores you are now about to leave you will be accompanied by the good wishes of all India."

—*Times of India*; Joonaghur, 27: "The following are the names of the villages which have been looted:—Bhatia, Nagaree, Chitree Kotroo, Karaoo, Chunkoo, Khodiar Goozreen; out of which four are totally depopulated and five looted. Thanapeepree and Shapore are threatened. Every day a number of Grassias join the outlaw and swell the number of his band."

—The small expedition, which recently left Aden to punish a neighbouring chief who had interfered with supplies coming to the station, is returning, having satisfactorily accomplished its object.

—*Bombay Gazette*: "The Native Army of British India may be compared to advantage with any of the Asiatic levies which have hitherto been employed in European warfare, with Russian Cossacks, Turkish Bashi-Bazouks, or French Spahis and Turcos. It is exceedingly well drilled on a European model, and can handle the rifle with a skill unsurpassed except by the crack regiments of Continental armies; and with good leaders it is no doubt capable of holding its own on a battle field even against Russian soldiers. But it is more important in campaigning that troops should know how to march than how to fight; and we ask any candid observer if he believes that Indian sepoys could be anything but an encumbrance to an English army if they were called upon to carry on the war in Roumelia and Bulgaria during such a winter as that in which the Russian troops last year crossed the Balkans. Many Englishmen, very foolishly in our opinion, make light of the military strength of Russia; but the troops that took Kars by assault, or fought their way under Gourko across mountains deep in snow from Plevna to Sofia and Adrianople are not foes to be despised even by the hardiest British soldiers."

—Surat, 27: A special Criminal Sessions was held to-day, at the Surat Adawlut before Mr. G. M. Macpherson, acting Judge and Sessions Judge of Surat, for the trial of six of the Licence Tax rioters."

—The Rev. E. P. Hammond, Marietta, Ohio, Feb. 6th, says of the revival in Marietta: "Eight hundred and eighty-two have been examined and professed hope in Christ here. Between two and three thousand crowd the City Hall nightly."

—A paragraph in the *Reformer and Jewish Times* of New York, to the effect that a daughter of Sir Antony de Rothschild had been ostracised by her family for marrying Hon. Eliot Yorke, has drawn from Baroness Charles de Rothschild of Frankfort, a note of correction. The note reveals an unexpected liberality of sentiment in regard to personal rights touching matrimony and religion. "Although," says the Baroness, "the marriage may not have met with the entire approbation of some members of her family, ... she continues to be received by them all with the same kindness and affection as before her marriage." The writer adds in conclusion: "Leaving all to follow the dictates of their own con-

science, they (the Rothschilds) show no difference to those who may differ in opinion or practice. Religion is between man and his God, and needs no human interference."

Tuesday, April 30.

—The *Celestial Empire*:—In a letter from the Rev. C. A. Stanley to the Rev. W. Muirhead, we find that in a portion of Shantung, whither he had lately been on an errand of distribution, he heard of "poor mothers almost driven mad by the cries of their famishing children, who are actually burying them alive to end their misery and stop their cries." And the Rev. H. Blodget also writes from Peking, "This is a terrible year for North China. Five millions is a low estimate of the number of deaths in Shansi, and the end is not yet." It is said that the famine is this year more severely felt in Shansi than in any other province; and the estimate of five millions having already found its victims in that one province, before the season of scarcity is anything like near its end, is sufficiently appalling. But there are yet other provinces where the suffering is not much less, but where foreigners are unable to extend their operations.

—Dr. Field in the *N. Y. Evangelist*: "In one view Cairo may be considered the capital of Islam, as it is the seat of the great University, from which its priests go forth to all parts of the Mohammedan world. This University is nine hundred years old—older than Oxford—and still flourishes with as much vigor as in the palmy days of the Arabian conquest. A visit to it is the most interesting sight in Cairo. There I saw collected together—not one hundred or two hundred students, such as are found in our Theological Seminaries in America—but ten thousand! As one expressed it, "there were two acres of turbans," assembled in a vast inclosure, with no floor but a pavement, and with a roof over it, supported by four hundred columns, and at the foot of every column a teacher, surrounded by pupils, who sat at his feet precisely as Paul sat at the feet of Gamaliel. As we entered there rose a hum of thousands of voices, reciting the Koran. These students are not only from Egypt, but from all parts of Africa, from Morocco to Zanzibar. They come from far up the Nile, from Nubia and Soudan; and from Darfour, beyond the Great Desert; and from the western coast of Africa. Asia too is largely represented in students, both from Western Asia, from Turkey, Arabia, and Persia; and from Central Asia, from Khiva and Bokhara, and Turkistan and Afghanistan, and the borders of China. They come without staff or scrip. There is no endowment to support them; no Students' Fund or Education Board. They live on the charities of the faithful; and when their studies are ended, those who are to be missionaries on this continent mount their camels, and joining a caravan, cross the Desert, and are lost in the far interior of Africa."

Wednesday, May 1.

—*Bombay Gazette*: "The commanding officer of the 31st Regiment of Bengal Native Infantry, stationed at Cawnpore, gave great offence to a company of Pathans in the regiment by removing a Pathan subadar from the command of their company. About two dozen of these men went to the commanding officer, and demanded that their native officer should be restored to them; and their spokes-men were so insubordinate that the Colonel had them arrested and put in confinement, whereupon the rest of the complainants threw off their accoutrements and clamoured to be imprisoned along with their comrades. An incident of this kind reminds one unpleasantly of the earlier scenes of the great Bengal Mutiny of 1857; and what followed makes the parallel still more complete and painful. The General in command of the Division, hearing of the mutiny, went immediately to Cawnpore, and not only restored the subadar to the command of the Pathan company, but 'released every one of the prisoners, those who had been insubordinate along with the mutineers."

—The picture case claim has been decided against Mr. Terry, by the Hon. Mr. Justice Bayley. Damages not yet fixed.

—The ships of the expedition will not stop at Aden, but will go straight to Suez.

—We regret to learn that Serjeant Hurst, R. E. of the Madras Sappers and Miners, died of sunstroke yesterday afternoon on board the Transport steamship Canara.

—*Times of India*: "Another case of accidental poisoning is reported from Peshawar, and in this instance also the victim was a lady, the wife of Dr. Sinclair, of the 81st Regiment. It appears she had been ill for some time and had passed several restless nights, which rendered it necessary that an opiate should be administered. By some mistake pure morphia, instead of a solution, was sent from the hospital, and was taken by the unfortunate lady, in accordance to the instructions on the phial, which, however, were intended to apply to the solution of morphia. Death ensued very soon, rendering the great efforts made to save the lady's life ineffectual."

—Sixth annual report of the Portuguese Evangelization Society:

"Portugal has been undergoing a great and notable change of late, and many nominal Roman Catholics, who were hostile to the preaching of the Gospel, are now as determinedly opposed to the Romish Church. Many have received the truth in the love of it, and many more have heard it from them, and read it in the Bibles so numerously distributed. Up and down this small kingdom colporteurs have been hard at work distributing books and Bibles, and proclaiming the Word in the public thoroughfares."

—*Christian*: The movement for providing public-houses in which nonintoxicants are sold is making satisfactory, if not rapid, progress. Miss Florence Nightingale has written an interesting letter to the Duke of Westminister in commendation of the Association which promotes the establishment of coffee-houses in all parts of England, in which she says:—"God speed to your 'Coffee Public-house Association,' with all the heart of an old nurse like me, appalled with the diseases of hospitals, and especially of workhouse infirmaries. The young men patients (at least, a very large proportion) come in from 'the drink'—and, worse, come in again and again from 'the drink,' knowing that it will be 'the drink' again which brings them there, and will bring them there as long as they live—helpless and hopeless to save themselves." Miss Nightingale expresses her hope that the coffee-houses will also furnish suitable sleeping accommodation for working-men.

—*Overland Mail*; April 12: Amongst the deaths recorded this week are:—Gen. Sir F. Wheler, Bart., C.B.; Sir Jas. Watts, Kt.; Col J. G. Lightfoot, C.B., Royal (late) Bombay Horse Art. (Retired), Capt. E. M. V. James, late Bombay Corps; Mr. Henry H. Glass, late Bombay C.S., and Mr. J. Roberts, late of Trivandrum.

Cardinal Berardi died on April 6. He is the third member of the Sacred College who has died since the election of Leo XIII.

No more disgraceful story has ever come from Ireland than that of the behaviour of the mob at the funeral of the murdered Earl of Leitrim. The procession was interrupted, the hearse surrounded, and the police were hardly successful in preventing the mob from tearing the corpse from the coffin. This the roughs threatened to do. The crime itself is terrible, and this exhibition of the view taken of it by the masses of Dublin scarcely less so.

It was stated some time since in the Cape papers that Kama chief of the Bamangwato, had ill-used white traders in his territory, and disturbances were drearily anticipated. Certain other traders write to clear the chief from suspicion of hostility, and their explanation of the events is worth noting. People, white or other, who travel into foreign parts become subject to the foreign laws—in theory at least. It appears that Khama is a thoughful and sagacious potentate, who has marked the results of "fire water" upon his neighbours. Accordingly, he has forbidden the sale, or even the use of it, throughout his dominions, and it was violation of this edict which caused the offenders to be expelled. The traders, however, are not charged with selling drink, but only with using it beyond moderation. By the published account it seems that Khama warned them several times. He was not at all unreasonable; and "when I saw you drink a glass (declares the chief) I shut my eyes to it." For a while things proceeded smoothly; but the Royal virtue waxed more stern, or the traders grew tired of their shame faced tippling. Khama sent for them in wrath, and delivered an oration—downright indignant and sensible, which George Cruikshank should have lived to hear. "I try (said he) to teach my people better things, and to raise them; but how can I hope for success when they see you white men, who have had God's Word for so many years, doing those things that are wrong? Now, I will have no more of this. You," mentioning names, "must go away from here; I never wish to see you again. As for those who have not broken my law, I shall be glad if they will stay." Were there more of Khama's sort, our native policy might be less "thorough" than it must become when this war is finished.

Thursday, May 2.

—*Bombay Gazette*; Constantinople, 8: Osman Pasha has come back from captivity with a strong leaning towards Russia. It is believed, indeed, that he was released because his good will had been secured. Reouf Pasha also has strong Russian proclivities, and many other Ministers have been won over by the Russian agents. The Sultan himself, and Achmed Vefyk Pasha, the Prime Minister, are credited with a desire to remain at peace with England, but the attitude of England is not encouraging to her partisans. Hitherto she has shown no sort of desire for an alliance with Turkey, but has rather appeared disposed to assist the Greeks in taking from Turkey the little that Russia has left to her."

"Everything tends to show that the hour of the dissolution of the Turkish Empire is at hand. The accounts which I receive from trustworthy persons in Bulgaria show that the Russians, during their short stay in the Province, have contrived to earn the ill-will of the Greek portion of the population. It is said that, instead of protecting the Greeks against the lawlessness and the depredations of the Bulgarians, they encourage the Bulgarians and treat them on all occasions with a marked partiality. At Bazardjik and other places, for instance, the Greeks have been excluded by special order from the Municipal Councils which have been formed under the supervision of the Russians. The Bulgarian language has been declared to be the official language, and, as a large portion of the population in Macedonia and Thrace is unacquainted with the Bulgarian language, its selection as the official language has given rise to much annoyance and inconvenience. Philippopolis is no longer so-called, but bears its Slavic appellation, *i. e.*, Plordir. A special commission has been engaged in taking the census of the Province, and great efforts have been made to induce the Greeks to register themselves as Bulgarians. They have even been threatened with punishment for asserting their proper nationality, and many families, in spite of their expostulations, have been arbitrarily registered as of the Bulgarian race. The Russians, in the performance of their religious duties, seek only the Bulgarian churches, and treat the Greek priests as schismatics and dissenters."

—The 9th Regt. N. I. embarked yesterday, with much *éclat*, four bands playing them to the bunder, amid many cheers. The Volunteers supplied one of the bands.

—The *Madras Mail* learns that the Rev. W. Miller, the Principal of the Free Church Mission Institution, who is now at home on leave, has, by the death of an uncle, come into a fortune, amounting, it is said, to two lakhs of rupees. This circumstance will not, we are assured, deprive the College of his services, and Mr. Miller is expected to be back some time in October.

—We thankfully acknowledge receipt of the Indian Railway Travellers' Guide, for May, published at the *Bombay Gazette* Office. Price 8 annas.

Friday May 3.

—*Dayanodaya*: "The Musalman insurrection in Bulgaria, against the Bulgarian and Russian conquerors, is assuming large proportions. The Bulgarians, having been subjected to three centuries of Musalman tyranny and oppression, not unnaturally, though very wrongly, began to retaliate as soon as they had the power in their hands. This seems to be the cause of the insurrection,—which is really a re-retaliation by the Musalmans upon the Bulgarians and Russians combined. The Russians seem to have made a mistake in concentrating their troops near Constantinople and in leaving the infuriated Musalman inhabitants of Bulgaria too weakly guarded."

"There are few lessons which the young men of this land need more to learn than the good old lesson of *self-dependence*. It is pitiable to see a tolerably well educated and able bodied young man dancing attendance on all the European gentlemen with whom he can become acquainted in the hope of getting from some of them in a moment of weakness a letter, or a recommendation to some good office. Instead of depending on themselves and performing even humble duties to the best of their ability, young men trust to the good nature of some powerful friend for promotion. Thus the vice of favoritism grows, while manliness dwindles, and independence of character declines. Michael Angelo wrote, "I began to understand that the promises of this world are for the most part, vain phantoms, and that to confide in one's self, and become something of worth and value, is the best and safest course." Noble words these. Let our young men ponder the lesson they teach. Become something of worth and value. Depend on yourself; that is a better recommendation than a dozen letters."

—*Times of India*; Poona, 2; A monster meeting was held this evening at the new Town Hall to protest against the Press law.

—The Str. *Khedive*, with English mails, left Ad for Bombay, Wednesday, 7 P.M.

—Seventeen people are said to be still missing from the roll of the Childwall Hall.

—The sufferings of the people from famine in the district of Tsing Yuen, on the Canton North river have at last goaded them to acts of violence, but, as usual, the Chinese Government took care to prevent

many of them suffering further. Several thousand of them, joined together, marched to Fat Kong, plundering all the villages on the route and threatening the city. The military were sent from Canton to disperse them, and two thousand of the rioters were decapitated.

—Deaths last week, 548. By cholera, 41.

—*Bombay Gazette*: The last batch of troops to complete the second detachment of the Expedition embarked yesterday, when the two remaning squadrons of the 9th Bengal Cavalry went on board the vessels set apart for their reception. Great efforts were made to get the whole of the ships and steamers away yesterday evening; but it was found that this could not be effected. The s.s. Bangalore and the ships St. Mildred and Hannibal having sailed on Wednesday night, there remained the s.s. Canara, Suez, Nankin, Macedonia, Triuacria, Marina, and the sailing ships Baron Colonsay, Brambletye, Kilkerran, Narcissus, Aros Bay, Citadel and Seaforth. The Canara towing the Baron Colonsay; the Nankin, towing the Kilkerran; the Suez towing the Brambletye; the Marina, towing the Narcissus; the Macedonia, towing the Aros Bay and the Citadel, got away yesterday and last night; and the Macedonia, with the Aros Bay and Citadel in tow, and the Triuacria, with the Seaforth and a buggallow of 400 tons in tow, are expected to leave to-day.

—A European employé of the E. I. Railway, at Agra, has been sentenced to six months' imprisonment by the Magistrate of that station, for assaulting and otherwise ill-treating a native. The sentence has been upheld, on appeal, by the High Court.

—In an article entitled "Learning and Health," in the Gentleman's Magazine, Dr. Benjamin W. Richardson earnestly deprecates the too early forcing of children's minds. "Health," he says, "is never at any period of life so tried as in the first years. Then it is confirmed or destroyed, made or unmade. For children under seven the whole teaching that should be naturally conveyed should be through play, if the body is to be trained up healthy as the bearer of the mind, and it is wonderful what an amount of learning can by this method be attained. Letters of languages can be taught; conversation in different languages can be carried on; animal life can be classified; the surface of the earth can be made clear; history can be told as a story; and a number of other and most useful truths can be instilled without ever forcing the child to touch a book or read a formal lesson. Under such a system the child grows into knowledge, makes his own inventory of the world that surrounds him and the things that are upon it, and growing up free to learn, learns well, and eats, and sleeps, and plays well. In a child trained after this method not only is health set forth, but happiness like-wise—a most important item in this period of life."

—Am. paper: "Everybody knows that the Pacific Mills of Lawrence, Mass., are the largest manufacturing corporation in America, but many are not aware how vast the establishment is. Its 11 mills and buildings contain 41 acres of flooring, and give employment to over 5,000 hands. The mills contain 135000 cotton spindles, 25,000 worsted spindles, and 4,500 looms. They use 116,000 pounds of cotton and 65,000 pounds of wool per week, printing or dyeing in that time upwards of 1,000,000 yards of cloths. The motive power of the mammoth establishment is contributed by 50 steam boilers, 37 steam-engines, and 11 turbine water-wheels."

Miscellany.

—*Presbyterian*:—

"The periodical religious press when habitually persued, will undoubtedly make the people more intelligent, and consequently more intersted in the kingdom of Christ; it will supplement the teachings of the minister, which must necessarily be limited in extent; it will enforce, by adding additional authority, the truths which are uttered from the pulpit. Its assistance will make the work of the minister easier. It will give the people fuller information than the pulpit porsibly can about the great enterprises of benevolence which the church is carrying on, and so will interest them in those enterprises and make them more liberal in their support. That minister is neglecting a splendid auxiliary to his work who is not using every effort to induce his people to take and read a newspaper which is devoted to the spread of the righteousness of Christ in the salvation of souls and purifying the lives of believers. We need to give continued thought to the subject in order to appeciate the value of a good religious newspaper coming regularly into a family and being read by its various members. Weekly it preaches its timely sermons to the household. The religious newspaper keeps the people informed of what is going on in the church and the whole kingdom of Christ. It says many things plainly to them which the minister from delicacy or other causes could not say. Many of the people will scarcely read anything else than newspapers; how deeply important it is that those papers be of the right kind! That family which habitually reads a good religious newspaper will undoubtedly have a higher and more intelligent tone of piety than that which neglects this method for growth in knowledge."

—*Spectator* (Melbourne):

"Protestants laugh at the idea of excommunication, but threat of cutting off a sincere Roman Catholic from the sacraments of his church is an awful penalty to him. Believing it essential to salvation that he should be baptised, confirmed, absolved, anointed in death, and buried by a duly authorised priest, the knowledge that he will be deprived of any of these rites weighs upon his conscience like a hideous nightmare. None, in fact, but a devout believer in a infallible church can realise the full significance of excommunication; and although in a Protestant country the power of the priesthood is a purely moral one, it is not the less potent. A Roman Catholic who is excluded from spiritual privileges that are essential to his peace of mind cannot escape from the position in which he is placed by invoking the aid of a Protestant minister. As he does not believe in the validity of the claims of the latter, the excommunicated person feels that he is an out cast from the fold in this world and that to come. And to show that the power of excommunication even in these colonies is not a dead letter, if will suffice to refer to the case of the *Catholic Standard*. For some reason that is not stated this journal has incurred the displeasure of the Roman Catholic Bishop of Hobart Town, and he has consequently exerted the whole weight of his authority in favour of a rival journal called the *Tasmanian Catholic Standard*; and in order to ensure the extinction of the obnoxious paper, he has excommunicated all the members of this flock who dare to patronise it. From an extract of a letter in the *Mercury* by Father Murphy, it seems he was ordered to inform his parishioners that "if they took, read, or heard read, or supported, the *Catholic Standard*, they were to be deprived when dead of Christian burial." Father Murphy personally strongly objected to this step, but said he unfortunately had no option in the matter, as he was merely a private soldier obeying his commander. He also remaked that "the sensation caused by it (the announcement) was awful, and people are staring at each other in wonder and terror." Can Protestants be too thankful for the secession from the Church of Rome that delivered them from such revolting ecclesiastical tyranny? And are not facts like these calculated to excite wonder that such things can be at the close of the nineteenth century, and in a part of the world so remote from the centre of spiritual despotism?"

Selections.

THE UNCONSCIOUS INFLUENCE OF THE SABBATH SCHOOL TEACHER. *

BY THE REV. A. GORDON, GURDASPUR.

THE simple written word of God, independently of the agency of teachers, is exerting a most powerful influence in the world. It is in itself "perfect, converting the soul." "It is able to make (men) wise unto salvation." Being the word of Him who searcheth the hearts, and addressed to the heart, it is "quick" and powerful, sharper than any two-edged sword—a discerner of the thoughts and intents of the heart." And yet we apprehend that the *living teacher* of that word exerts an influence which is distinct, and which it is important to consider by itself. I have called this unconscious influence, not because the teacher is always absolutely unconcious of exerting it, but because he is generally so to a great extent, and because his influence when he is unconscious of it, is generally the most powerful and lasting, whether for good or evil. The term *personal influence* would perhaps suit as well as the one selected. In submitting a few thoughts on this subject we assume that the things taught by the written word and those taught by the living teacher are precisely the same, and we desire also not to forget that in either case the Holy Spirit alone can make instruction effectual to salvation.

1. *First, then, for proof that the Teacher does exert this influence distinct from that of the written book.* It is well known on the one hand that children are often in the habit of reading, committing to memory, and repeating over portions of God's word from childhood up to mature age without apprehending its meaning, or receiving any very definite impressions from it, until they are brought under the influence of an affectionate and earnest teacher. On the other hand, children are sometimes required, as often as fifty-two evenings of every year, to say, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." And yet somehow or other they are all the time really learning to love the world with all their heart, and learning to be selfish,—and that, too, from the very teacher who thinks he is teaching them to love the Lord with all their heart, and love their neighbor as themselves. In the one case the teacher's influence is with the book, and is necessary to a good result: in the other he is unconsciously nentralizing and opposing it, whilst in form he seems to be teaching it to his pupils.

Again, the distinction between the influence of the written word and that of the living teacher, might be reasonably inferred from the very fact that God has appointed teaching, and given it great prominence: for the written word contains a complete revelation of his will, and he could have put it in the power of all to read it: but yet he has given preachers and teachers, and left most of the adult world very largely dependent on them for a kowledge of his will: and all young children are absolutely dependent. Our Lord himself, although not mentioned as circulating the written word, could say: "I ever taught in the synagogues and in the Temple." He expressly commanded his followers to "teach all nations;" and we read that they "diligently taught the things of the Lord."

Paul said to the Corinthians, "ye are our epistles, written in our hearts, known and read of all men," and in the next verse he called them "the epistle of Christ." By such language he clearly recoguises the distinction in question: for if those Corinthian Church members were epistles, surely teachers are most emphatically so; and if they were known and read by all men, how much more is every teacher known and read by all his pupils. Few have failed to observe how intently, and correctly, the little child, with that earnest penetrating look, reads his teacher long before he is able to read a book; and no one can doubt that what he so reads exerts a powerful influence in moulding his character. This influence may be in harmony with the teachings of the book, it may neutralize them, or it may be in direct opposition to them. And here lies hidden one of the teacher's most weighty responsibilites.

II *Secondly: as to the nature of this influence.* It may not be so easy to speak very positively and definitely. Since the philosophy of mind acting upon mind is as yet very imperfectly understood, we use a forcible and true figure when we speak of the teacher creating a moral atmosphere in the presence of his class: but this does not explain; it only asserts that this influence, subtle and mysterious as that of the air we breathe, is put forth by the teacher. We say, too, that God has so constituted us that our minds, especially when we are children, are powerfuly influenced by contact with other minds wnich are more active, more earnest, stronger, and better informed than our own; but this again is only asserting the fact without explaining it. The scriptures, too, we think, assert the same thing when they say, "Iron sharpeneth iron, so a man sharponeth the counteuance of his friend."

We may, however, go futher and say that children, naturally and easily, believe what they are told, at least until they hear it contradicted,—the teacher acts upon them as a living *witness* as to the truth, importance, and desirableness of what he teaches. We may go another step and say, that children naturally and easily imitate their superiors, and that the teacher is their example, not merely as regards his outward words and actions, but, what is far more important, in his ways of thinking, his beliefs and disbeliefs, his likings and dislikes, his temper and his aims.

And we may add still futher, that God has made us sympathetic beings, and that the teacher draws his scholars into sympathy with himself, so that they love, hate, fear, sorrow and rejoice in harmony with himself.

III.—But passing on now to a third and more practical point, we may inquire what qualification in a teacher will give him the greatest influence for good. And,

Ist, Without doubt he should *know the word of God*. To suppose otherwise would be contrary to the nature of things and to the Word of God. It is so obvious that illustration seems unnecessary, and we pass to a

* Read at the S. S. Convention, Allahabad.

2*nd*, Qualification. He should *believe*. For it matters not how orthodox his text book, and the utterances of his mouth may be, if he does not believe them in his heart, his scholars will read him, they will copy, they will sympathize, and they are likely to become a second edition of his indifference or his scepticism. A teacher therefore who is a mere hireling, whilst he may for sake of gain teach the form of truth, and may seem both to others and to himself to be really teaching the truth to his scholars, will have a natural tendency to harden their tender hearts against the truth.

3*rd*. But the third and great qualification is a heart full of love to our blessed Saviour: for just in proportion as this love burns in his own soul he will be fitted to excite and cherish the same in his scholars. Jesus insisted on this as the one essential thing for those who should teach the children. "Simon, Son of Jonas, lovest thou me:" then, "Feed my lambs" This is a most comprehensive qualification for:—If we love Christ, we will have the same mind that was in Christ; we will delight to do the Father's will in every thing; we will not please ourselves, but abound in self-sacrificing labors for the good of others; we will value an immortal soul more than all the world; we will live out before our scholar a holy, consistent, simple, unostentatious, unaffected example; we will be loving, forgiving, compassionate, meek, lowly, apt to teach, patient, gentle, condescending even to the taking up little children in our arms, and greatly in earnest to win souls. These qualifications were possessed by Jesus, our great model teacher: they were imitated by his disciples, and they were insisted upon as the means of disarming opposers, and winning them to the truth. "The servant of the Lord must not strive, but be gentle unto all, apt to teach, patient in meekness, instructing those that oppose themselves; if God peradventure will give them repentance to the *acknowledging* of the truth."

This love to Jesus, and consequent love to the children for his sake will become a power in the teacher just in proportion as the children see that their teacher's love is unfeigned and disinterested. A bad boy has been often taught, and prayed for, and admonished, but he is bad still. His hard heart seems to be proof against all good influence, and is growing still harder. But some day he accidentally overhears a low suppressed voice; he listens; it is prayer, secret prayer, and he hears his own name mentioned. It is his father or his mother, or teacher alone, with tears and groans, pleading with God for *his* soul. He has heard many prayers before in the family, in the Church, and in the Sunday school, and knew that those prayers were for him as well as for others; and he also knew that praying-people are some times inconsistent and insincere. But now he sees sincere love. He feels its power and is melted by it—that loving, praying teacher or parent all the while unconscious of the blessed work he is doing.

IV, A fourth topic will now be briefly noticed. *the medium through which the influence in question is put forth.* In general every thing which shows our scholars what we really are at heart is such a medium.

And in particular the *voice* has a wonderful power independently of its *words* of telling what is within. It is true that some voices flatter, and others fail even to do full justice to their owners: but, like other gifts, it can be cultivated. And even the most uncultivated voice is not apt to use just the same tone in expressing love and hatred; meekness and resentment; forgiveness and malice; partience and impatience.

The same is true in a less degree of the teachers' *gestures* and other movements of the body; they give outward expression to the inward emotions and affections.

Even the *attitude* which we habitually assume is of importance.

But more important than any of these is the *countenance*, with all its wonderful power and variety of expression—read and understood as it is by children of the tenderest age. If we are proud, selfish, given to anger and impatience, the countenance betrays us. But if we are full of love, gentleness, meekness and patience, that wonderfully constructed index the countenance will show it, and becomes a chief means of conveying our influence imperceptibly to our class. But mark well! the *mere expression* dramatically and skilfully put on is of little worth. The love must be behind, and prompt it, else their wonderfully penetrating childish instinct will read us and the charm is broken.

Turn again to our great Model Teacher. When he is represented as grieving, having compassion, loving and looking around with anger, the writers seem to have known these things from his voice, gestures and looks, aside from what was said by Him. And it is not necessary to suppose a miracle, when his look made Peter go out and weep bitterly.

So now the sunshine of the teacher's countenance, his kind tone, his gentle, patient manner, his humble bearing and consistent life are channels which imperceptibly convey untold benefits to the class. And on the other hand that thunder cloud on his brow, his impatient utterance, gestures and movements, his haughty attitude, and his inconsistent life do harm notwithstanding his excellent utterances a thousand times repeated.

To illustrate, a scholar in the Sunday-school has done something, and the children don't know whether it was right or wrong. Involuntarily every eye is turned upon the teacher: he smiles his approval, or he winks, or frowns, and carries the whole school with him in a moment.

Or some great danger is threatening, and, again, every eye is fixed on the teacher with terrible earnestness. He looks, speaks, and acts calmly, and they are not afraid. He betrays fear by an act or a look, and they are thrown into an uncontrollable panic.

A gentleman, Mr. Wright, was visiting a large infant class in Boston. He was asked to explain what was meant by overcoming evil with good. Whilst he was doing this and trying to think of some simple illustration, a little boy of seven quarrelled with his little five year old sister. He struck his little sister in anger and made her cry. She raised her hand to strike back, when the teacher said to her, Had you not better kiss him? The little girl looked up in astonishment. The teacher then said with a kind look and loving tone, Do you not see how angry and unhappy your brother looks? Had you not better kiss him? The child's resentment vanished; she threw her arms around him and kissed him: and wiping away his tears with the corner of her apron, she said, Don't cry Georgie; it did not hurt me very much. The little brother's anger too was overcome, he burst into a flood of tears, and wept as if heart-broken. Now a different look and tone from the teacher, and feigned love from the little sister, would have unconsciously defeated the result which was so brilliantly achieved.

We apprehend then that it is a great mistake to think that if only sound doctrine or scriptural language is taught in our Sabbath-schools all is well. It is also of momentous importance to know what the teacher *is*.

It is a mistake to think that a teacher has done all his work, when he has merely labored with his pupils as if their minds were something, having a certain capacity, to be filled up mechanically like corn sacks, overlooking the fact that right affections are essential to true religion, and that the teacher is God's appointed agent to stir up and cherish those affections.

We may therefore give too much attention in our Sabbath-school work to the intellectual, to clear methods, to pleasing illustrations, and to all that is generally regarded as going to make up a beautifully working Sabbath-school. We may have all the lineaments of a body in beautiful symmetry without life. The Lord was not in the great and strong wind which rent the mountains and brake in pieces the rocks, nor in the earthquakes, nor in the fire; but in the still small voice.

COMMERCE AND RELIGION.

NOTES OF AN ADDRESS TO BUSINESS MEN, BY REV. DR. OSWALD DYKES, AT DEVONSHIRE HOUSE, BISHOPSGATE.

I PRESUME this meeting takes its rise from a strong feeling on the part of the promoters of it that business and religion ought never to be divorced—so much divorced as, in our day and in our city, they are in danger of being. I think at the root of the movement which has brought us together there lies a strong desire also that in the heart of the commerce and trade of the world—in this great centre of the commercial world—those who are called upon to guide that commerce and trade should be helped by every means that can be tried; that if possible, they may be enabled to preserve, in this their commercial and business life, the attitude, and temper, and conduct of genuinely religious men.

It is not an easy thing to do this; it is certainly very far from easy to give to religion in the present day the place which justly belongs to it in modern commercial life. I suppose it is more than half a century since Wordsworth began one of his best-known sonnets in these words:—

"The world is too much with us! Late and soon
Getting and spending we lay waste our powers."

True when Wordsworth wrote them, you will agree with me that they are more true to-day. The increased press of competition and the speed with which business has to be done have led to longer hours, to less leisure, and above all to more harassing anxiety. The telegraph alone has made the world with us—not too much merely, but, one may say, always,—and it has become impossible to escape the world, do what we will. Other things have come, and as a consequence partly of longer hours, of harder and more intense work, and partly in consequence of the more feverish tension in business, men crave, I think, in their leisure hours a more exciting style of pleasure. This applies, of course, especially to young men, who, when the day's business is over, have still some energy left for pleasure. There is an increased craving for stimulants, physical, social, and mental.

The result is that we get more and more "out of tune" (as Wordsworth says) for everything sober, peaceful, spiritual, and divine. Religion is a serious, grave thing—it is not a thing of stimulus, but of principle. It asks for quiet thought, and that is about the last thing that busy men in the City of London can get. It tends to peace of spirit, it lifts above the pressure of present and visible interests. We are therefore apt to feel as if it were a thing out of place in our modern business life, when the brain and the heart are so neccessarily pre-occupied with a feverish style of business, alternating with a feverish style of pleasure-making. If our fathers felt the need of some reminder in the City that there is a future life and a higher life, how much more do we!

The future life! That is the great thought that has always been used to correct man's undue eagerness in business and excessive absorption in the things of time. We are here for so brief a period that it is so foolish to pursue too eagerly the things that we can gain only for a moment! "Go to now ye that say, 'To-day or to-morrow we will go into such a city and spend a year there, and buy, and sell, and get gain,' whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time and then vanisheth away." A vapour! A breath! A mere puff! The exhalation of a moment from the endless stream of time! Stand sometimes in your hurried walk along the London streets, and watch the tide of men that comes and goes past you all day, in and out the thoroughfares of the City. It ceases not for six days at least every week of every year, and has not for centuries. But each single man: follow him.—how soon he disappears! Here to-day, to-morrow gone!

"Sure each man comes and goes to and fro in a shadow:
Sure it is for a breath they make such ado!"
(Ps. xxxix. 6.)

I am often struck in the City by the tiny, silent, disused graveyards. Islands of death in the surging sea of life! Small morsels of the past mutely warning the busy present. Who heeds them? Yet they tell of as hot brains and as clever fingers as yours, that bustled and planned about these alleys and courts as you do; and now are in that future life. Future! It is a present life to them. As they are, how soon shall we be! Unknown on 'Change; our ledger posted up; our accounts audited; our reckoning handed in for ever! Why make we such ado?

London is full enough of mementoes of our dead fathers and of the swift passage of generations to that gulf of the future life. Not graveyards only, but the very names on the street-corners, the old churches, the changed buildings; every yard is England's classic soil, and speaks of the men who are gone before us. Why should we immerse ourselves in the fever and the fret—when the wise old word "*Siste, viator!*"—Stay, traveller to the unknown future!—seems to look down from every roof, and be whispered from every wall?

But, after all, life is impatient of such goomy reminders of mortality and the future. Hot, young, strong life, intoxicated by the desire to make something of its chance, laughs at the moralizer among tombstones. The future is future, and after all we have to live now. To live hard, and work hard, and plan hard, and watch, and give our whole soul to it, else we shall soon be shoved aside, and the race will be to the stronger. No doubt business demands all our energies; it has to be done; the question is less about the future than the present. If religion cannot help men to do the world's work better, it has small chance of being heeded in a practical, exacting age. For, speculate as we may, the preparation for the next world is this world—well used.

I have spoken of London graveyards. In the midst of one of these in the heart of busy London, stands the Londoners' cathedral church. It stands like many an old minster in France, Germany, and Italy, just in the town market-place, where traffic used to gather densest, and the roar and the chaffer of trade rang all day round the venerable walls. This is a better image of what we chiefly need; not the church-

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yard, but the minister in the market-place. *A higher life* in business is the best security for the future life. We want God in our trade and commerce. It is a mere accident, but it is suggestive, that the only time this word "business" occurs in the Gospels is in the first word recorded from Jesus' lips; "I must be about my Father's business." Business life is consecrated when you make this your motto. Bring God our Father into the office and the exchange, and treat trade as his work—to be done on his lines, for his ends, under his sanction,—and you have the true alliance of religion with business.

But it is of no use to stay too much by generalities. There are two degrees in which religion may enter into or influence City business men. The first I shall call the negative degree of godliness in trade. That is when the fear of God leads a business man to abstain under a sense of duty to the Lord of trade, from all dishonourable practices in it. Primary laws of trade on the moral side are very simple. Unlike its economic laws, they need no philosophic Adam Smith to make them plain to common people. They are just two: Lie not in word; cheat not in deed. Both, in fact, are branches of a single canon: "Do justly." This does not exhaust the duty of man to man; but it may be said to exhaust the duty of trader to trader.

I am assured that the carrying out of these laws has become extremely difficult—so difficult as to be practically impossible. It is said that in the unscrupulous competition and complicated ways of trade, downright honesty will not pay. Into details I am not competent to enter; it is for men of business to do that. I only suggest these considerations—1. The honest man is not a casuist. It is not by trying to sail close in the wind's eye that one manages to be upright. If you really want to be true and fair, it is possible to be so, whether it pay or not. 2. It is rather dangerous to pretend that business cannot be carried on profitably on honest lines; for some day people may ask whether trade be in that case worth preserving, or fit for honest men to embark in. 3. It seems to me that if modern business try conclusions with the moral laws of the world, these moral laws are likely to prove the stronger of the two. No trade has continued in the past to flourish that was not based on substantial fair-dealing. It was thus that English commerce was originally built up. The secret of success was uprightness. From the days of Elizabeth and James down, the vast edifice of our commercial supremacy was certainly reared on these principles—sterling work, full measure, fair profit, open dealing, a man's word his bond. In proportion as English commerce sticks to these, will be its chance of credit and confidence in the markets of the world.

Now, on what condition are you going to base this fair dealing in trade? I say it can only rest on faith in God and in the moral order He has established in this world. People say "honesty is the best policy." They say it as a maxim of experience. It sums up a world of observation and gathered business wisdom. So it does, but it rests on the will of God and on his laws for the government of the world. It is a maxim that must walk by faith, not sight. The beginner is specially apt to stumble; he sees the opposite so often: fortunes made by unfair means; rogues successful; smart men getting on fast; shoddy dealers and promoters of bogus companies, and so forth. It *seems* to pay. He will try it too. How is he to know it won't pay *in the end*? I say, only if he believes in a moral order and One who vindicates it. Temporary success is readily got by dishonesty. It is belief in God that teaches us it won't pay long. Therefore there is no secure basis for business morals but religious faith.

(To be Continued).

TELEGRAPHIC NEWS.

Constantinople, April 25th: The Mussulman insurrectionary movement is chiefly confined to the Rhodope mountains, and is under the command of Ali Bey.

Rome, 25th: The Pope has issued his first Encyclical letter, which is couched in moderate and benevolent terms towards society. In it His Holiness says the Roman Catholic Church does not fight against civilization or progress, and concludes by reiterating the protests made by his predecessor Pius IX. relative to the wresting of the temporal power of the Papacy.

London, 26th: England has declined to accept the basis proposed by Prince Bismark for a European Congress, that the Powers be invited to revise the Treaty of Paris of 1856 while considering the situation resulting from the war. It is understood, however, that the British Government proposes instead to consider the Treaty of Paris of 1856 in relation to the Treaty of San Stefano.

St. Petersburg, 26th: The Russian Ministerial Journals state that the Great Powers have now agreed to a direct exchange of views prior to the meeting of the European Congress.

Constantinople, 26th: The Roumelian Insurgents are well officered and have plenty of ammunition, besides which they occupy impregnable positions.

27th: The insurgents are driving the Bulgarians before them and are fast approaching Philippopolis. Alarm is felt at Adrianople, from which place troops have been despatched against the insurgents.—The insurgents have surprised a Russian Camp near Philippopolis and captured one thousand men.

London, 27th: H. R. H. the Duke of Cambridge has issued an order thanking the men of the Reserve Forces for their prompt response to Her Majesty's call.—The exchange of views between the Great Powers, as mentioned by the Russian Minnistrial Press, is proceeding.

28th: It is reported that it is the intention of the British Government to despatch an Ironclad squadron to the Baltic Sea.—The *North German Gazette* of Berlin states that such a measure would affect neutral interests and complicate the situation.

St. Petersburg, 28th: The Grand Duke Nicholas has been recalled from San Stefano on account of ill-health. General Todleben replaces him as Commander-in-Chief of the Russian Army, and will assume command to-morrow.

London, 29th: The situation still remains uncertain, and negotiations between the Powers continue.—The s. s. Mangrove, outward bound for Bombay, came into collision off Malta with the s. s. Rosa Mary, homeward bound from Galle, and sank. The Captain and crew were saved.

Vienna, 29th: The Vienna papers state, that it is possible that England may summon the Conference to meet in London.

30th: An Army Corps is being organized from the Volunteer forces in the United Kingdom for active service, and 8,000 men have already been enrolled.—At the opening of the Bradford Conservative Club yesterday, Lord Staplehurst (Secretary of State for India) made a speech during which he said that the British Government takes its stand upon the Treaty of 1871. The Treaty of San Stefono, he said, does not contain a single element of permanent peace. The interests of Mussulmans and Greeks must not be forgotten, as His Lordship said they needed protection equally as much as did the Sclavonic population of Turkey. In conclusion he said the measures now being taken by England were not warlike, but merely precautionary, and that the Government had resolved to adhere to the principles it had maintained hitherto.

Constantinople, 30th: An affray between Russian and Turkish troops has taken place near here, during which eighty men were wounded.

London, May 1st: The preparations being made for war by England are incessant and are on the increase.—Latest advices state that Russia is urging on the Powers the advisability of adopting the policy of a partition of Turkey.—The reports are again renewed that Austria intends at an early date to occupy Bosnia and Herzegovina.—H. R. H. Prince Arthur (Duke of Connaught) is betrothed to Louise, daughter of the Prince and Princess Frederick of Germany.—A large meeting was held yesterday in Manchester by the peace party, at which the following resolutions were adopted viz. :—"that the British Government was the only obstacle to the maintenance of peace, and also protesting against the employment of native Indian troops in Europe.—Advices have been received today from America which state that the steamer Cimbria has arrived in the harbour of Manie from the Baltic Sea having on board sixty officers and six hundred men of the Russian Navy under the command of Count Grifenburg. It is believed that they are destined for privateering.

St. Petersburg, 1st: General Todleben has failed to arrange for the simultaneous withdrawal of the British Ironclad Squadron and the Russian army from the vicinity of Constantinople, as proposed by Prince Bismarck, and war between Russia and England is now regarded by the Russians as inevitable.

Constantinople, 1st: The British Ironclad has left Ismidt for exercise, and will anchor off Souzla, returning in two days to Ismidt.—The Mussulman insurrection in Roumelia still continues.

Paris, 1st: The opening of the Paris Exhibition to-day was a most brilliant affair. H. R. H. the Prince of Wales was present. The weather was unfortunately showery.

London, 2nd: The Right Hon'ble Mr Cross (Secretary of State for the Home Department) speaking at Preston yesterday, insisted on the maintenance of existing Treaties, and denied that the policy of the Government was a war policy.—The Captain of the steamer Cimbria expresses his belief that the Russian naval officers and men, landed by him at Maine are destined to man Russian cruisers for the Pacific.

Constantinople, 2nd: The Porte has despatched Pashas to Batoum and Scutari to calm the popular agitation existing there.

PASSENGERS SAILED.

Per P. and O. Str. *Khiva*, 29th:

For Southampton.—Mr and Mrs H M Chase and child, Mrs Jones and infant, Mrs Cavagnari, Lieut Col Williams R E, Rev G Grime, Mrs Johnstone, Capt and Mrs Thomas, a lady, Mr H Jackson, Mr J Crew, Rev Dr Whitton, Mrs Menzies, Lieut the Hon'ble Lascelles, Miss Sherrington, Mr Meachan, Lieut Col Brown, Mrs Heathcote, Mrs Bate, Mr E L Gilbert, Mr C Gilbert, Mr W R Plowden, Mr C E Kelly, Mr J S Porter, Major Maldon, Mr J F Harrison, Mr F Paugh, Mr Culbard, and Mr D G Chatterjee.

For Brindisi.—General Sir Richard and Lady Pollock and child, Mr Lepel Griffin, Colonel C St G Brownlow, Mr J A Anderson, Dr and Mrs Hopkins, Mr D Macfadyen, Mr A Briggs, Mr R Wilson, Dr A Porter, and Dr Simmonds.

For Venice.—Mr and Mrs G B Richey, Miss Parkins, Mr Prescott, Mr A Grey, Mrs Macartney Filgate, child and infant, Mrs Morris and family, Captain J W Ridgway, Mrs Oliphant, Lieut J R Hobday, and Mr Oliphant.

For Suez.—Mr and Mrs G Morrisson, Miss Roberts, and Mr Abercrombie.

Per Str. *Arabia*, May 1st:

For Genoa.—Mr D M Smeaton, Mrs Smeaton and one child, Captain H M Mackenzie, Mrs Mackenzie and one child, Mr H Washington, Col C Parr, Mrs Parr, Mrs FitzGibbon Sisters Mary and Josephine, Two Misses Hunt, Mrs James S Wilkins and one child, Chevalier C Grondona, Rev H Stern, Mr J Power, Col Warren, Mrs Warren, A gentleman, Mr E G Pedt Mrs Pratt, four children and three infants, Captain Eschelez, Rev John Harrison, Mrs Harrison, one child and three infants, A young lady, Mrs Jabler, one infant and one daughter, Captain Vivian, Mrs Vivian, Signora Tebbi and mother, Signora Orlandi, Signor Marucco Signor Colombina, Signor Della Torre Mr John Punch, Mr L Lupi, Mr H Turner, Rev Fr Francis, Mr Hilton, Miss Hilton, and Mr R F L McMullin.

For Suez.—Mr Aga Hussun, Molvi Mahomed, Mahomed Hussun and one friend.

PASSENGERS ARRIVED.

Per P. and O. Str. *China*, May 1st:

From Southampton.—Surgeon E Tully, Surgeon D C Davidson, Surgeon W F Sargent, Sub-Lieut Robson, 2nd Lieutenant A F P Hudson, Captain Welch, Mr Blemerhassett, 2nd Lieutenant W Dobbin, Mr and Mrs C E Buckland, Mr and Mrs W Lyon and infant, Mr F A Thatcher, Mr F Brickwell, Mr W Williams, Mr I F Palmer, and Mr Kider Box.

From Brindisi.—Mr A M Saunders, Colonel C H Hall, Major Smalley, Colonel C M Macgregor, and Mr W C Bailey.

From Venice.—Mr T J Seppinge, and Mr J Lumsdaine.

From Aden.—Captain Campbell,

Domestic Occurrences.

DEATHS.

MULLEN—April 26th, at Bombay, Theresa Gertrude, daughter of Mr. and Mrs. T. G. Mullen, aged 2 years and 14 days

THOMAS—April 23rd, at Poona, Mrs Lucy Thomas, relict of the late Mr. Alfred Waters Thomas, Station Master G. I. P. Railway, aged 32 years.

MILLAR—April 27th, at Bulsar, Alexander, the infant son of Mrs and Mr. A. Millar, B. B. and G. I. Railway, aged 6 months and 23 days.

FERNANDES—April 30th, at Surat Station, Millicent Agnes, daughter of Mr. and Mrs Stephen Fernandes Station Master Surat, aged 7 months.

"BOMBAY GUARDIAN."

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